

Saturday



Magazine.

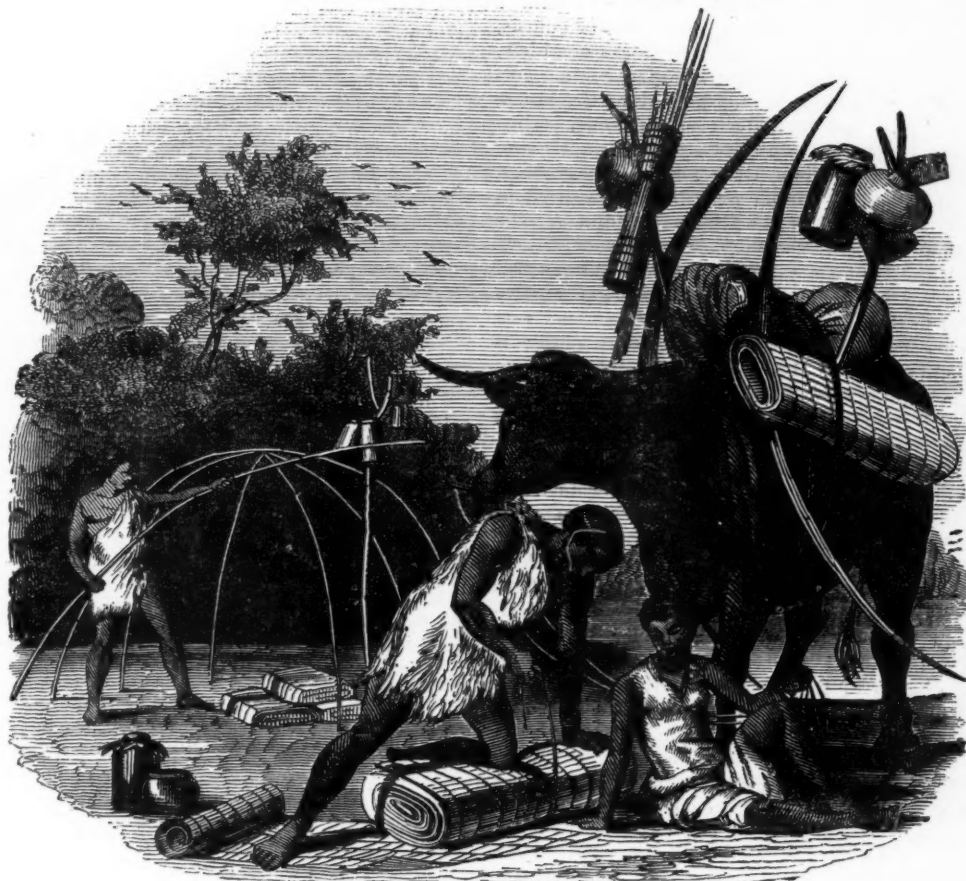
No. 526.

SEPTEMBER

12TH, 1840.

{ PRICE
ONE PENNY.

SOUTH AFRICAN SKETCHES. III.



KORAH HOTTENTOTS PREPARING TO REMOVE.

THE KORAHs.

Fast by his wild resounding river
The listless Korah lingers ever;
Still drives his heifers forth to feed,
Soothed by the gorrah's humming reed;
A rover still unchecked will range,
As humour calls, or seasons change;
This tent of mats and leathern gear,
All packed upon the patient steer. — PRINGLE.

Among the various tribes of the Hottentot race the Korahs who inhabit the banks of the Orange River, have attained the highest degree of civilization. They are a peaceable and friendly people; their mode of life is pastoral, and the places of their abode unsettled. The name by which they designate their nation is *Kora*, or *Koraqua*. The affix *qua* means *man* or *men*, and may be omitted in most of the Hottentot dialects. The word *Koraqua* signifies a *man wearing shoes*, as distinguished from the *sandals* which are in general use among the other tribes.

The Korahs are found widely dispersed over the country on the northern side of the Gariep: but it is not easy to define the boundaries of the country inhabited by these wandering tribes, because they are

constantly shifting their quarters; and the villages of two or three tribes are often so intermingled that it is not easy to decide to which of them the territory belongs. But, with respect to landed property, they have none of the ideas which a European attaches to the term. They never consider the soil as properly worth claiming or disputing about. The water and the pasturage is all they esteem, and when these are exhausted, the soil is abandoned as useless. Whenever they find a spring unoccupied, there they plant their curious circular huts, and when they are tired with the locality, others come and occupy their abandoned spot.

At the time when the Dutch had possession of the colony, the various native tribes suffered much cruel oppression from their civilized rulers. The Korahs, however, were protected to a considerable extent, by the wide desert Karro, situated between them and the colony. Thus comparatively free from oppression, we need not be surprised to find the Korahs more civilized than the general race of Hottentots: they display none of those filthy and squalid appearances which characterize some of the tribes on the skirts of the colony. In their persons they are more cleanly, owing pro-

bably to the abundance of water with which the Orange River is at all seasons, and more especially in summer, supplied, and which in almost every other part of the southern angle of Africa is a scarce article. Their dress and domestic utensils are neater and constructed with more care. Their dwellings, which are formed with great skill, are in the shape of hemispheres, generally about six feet high and eight in diameter, and are covered with several folds of neat matting, made of rushes, or coarse grass. Their vessels for containing water, milk, &c., are sometimes made of clay, baked in the sun, sometimes of gourds, and also of wood hollowed out from blocks of willow. They do not appear to have any knowledge of agriculture, but their possessions of horned cattle, sheep, goats, and dogs, are sometimes considerable. They have no kind of carriages, but on their removal from place to place, their mats, their household furniture, and utensils, are packed on oxen, (as represented in our frontispiece,) which in addition usually carry the women and children.

The Korahs subsist to a great extent on curdled milk, and on berries and roots: they are particularly attentive to their cattle, which they train in habits of strict subordination and command. When a cow is supposed to withhold her milk, they adopt a plan, which, according to Herodotus, was practised by the ancient Scythians: this method is too offensive to describe.

Their dress consists of skin cloaks, similar to those of the other Hottentot tribes: the Korah women described by Barrow, wore square ornamented aprons, suspended from the waist, with copper chains and beads of glass round the neck, the wrists, and legs. These chains he supposes to have been procured from the Damaras, a nation of Kaffers to the north-westward, dwelling at the foot of the Copper Mountains. "This metal, indeed, is said to be found in many places near the banks of the Orange River, and the party picked up what appeared to be a specimen of native gold; but mines are of little value in a country where there are no materials necessary for working them, no navigable rivers, nor passable roads, by which their produce can at any reasonable expense be transported to a market. Those who set any value on this part of Southern Africa for the mines it contains, know very little of the nature of the country." These remarks were made by Barrow, about forty years ago, during nearly the whole of which time the colony of the Cape of Good Hope has remained in the possession of the English, whose benevolence and enterprise in extending civilization, are perhaps as remarkable as the vast extent of land which they possess in almost every portion of the globe.

For further information respecting the costume of the Korahs, we select the following amusing sketch from Mr. Burchell's valuable work on South Africa.

Four Korahs paid me a visit, and I purchased of them a fresh ostrich egg, for a small piece of tobacco. They belonged to a neighbouring kraal, of which one of them was the chief. Of this man I drew the portrait. After making the bargain to give him a large piece of tobacco, he stood patiently and still, till I had finished my drawing; which, however, being done only with a black lead pencil, excited little wonder or admiration compared to that which he and his companions expressed at my drawing of the Yellow-fish*.

* The incident mentioned in the text is so amusing and characteristic, that we quote it in the words of Mr. Burchell.—"Since our arrival at this station, a party of Korahs, attracted by our provisions, had taken up their abode with us. This morning, one of them struck a Geelvach (Yellow-fish); and I borrowed it of him to finish the colouring of a drawing made at the sack river. As soon as this was done, I called him to the wagon to take his fish again; when, catching a sight of the drawing, he was in an instant struck with a most laughable degree of astonishment, and for a minute stood literally dumb with wonder; gazing at it with mouth and eyes wide open. At last, without taking off his eyes from the object, he called aloud to

It is by the imitation of the lively colours of nature, far more than by exactness of forms, that drawings afford delight to the far greater number of those who view them; correctness and fidelity of outline being more seldom duly appreciated, although the more valuable part of the art.

This Korah wore on his head a piece of leather, bound round in the form of a cap, and in the manner of a turban; and was clothed with a leathern cloak, or kaross, which, together with his whole body, were so covered with red ochre and grease, that the part of the wagon against which he leaned to have his portrait taken, was painted, or rather soiled, with a red stain, not easily extracted. From his neck hung a number of bead necklaces of various colours, to which were appended a Bichuana knife, and the shell of a small tortoise to hold snuff or tobacco. His wrist and fore arm were ornamented with bracelets of beads, cords of acacia bark, and a broad ivory ring. Although perfectly friendly in all their intentions, these men were each armed with a hass-agay and kirri, and some with a bow. The countenance and manners of this chief were expressive of a goodnatured quiet disposition: his behaviour was even respectful, and less troublesome in the way of begging, than that of the generality of his countrymen.

In crossing the Orange River, which is both wide and rapid, the Korahs adopt a curious contrivance to get over their sheep and other property. They take a log of wood, from six to eight feet in length, and at the distance of a few inches from one of its ends, fix a wooden peg. On this log the person intending to cross the river stretches himself at full length, and holding fast by the peg with one hand, while with the other, and occasionally with his feet, he strikes to keep the end of the log in a certain direction, (which is that of an angle of about forty-five degrees with the stream,) the obliquity of the log opposed to the current causes it, in floating down the stream, to push gradually over to the opposite side.

One of the most ancient as well as favourite recreations of the Hottentots is found in the Gorrah or Gorah, a musical instrument, which in form and appearance resembles a violin bow, but in its nature and use, it is quite different, being in fact a combination of a stringed and a wind instrument. It consists of a slender stick, or bow, on which a catgut string is stretched. To the lower end of this string is attached a flat piece of the quill of an ostrich, in such a manner as to form part of the length of the string. This quill being applied to the lips, is made to vibrate, by strongly inhaling and exhaling the air. The resulting tones are described as being powerful, but from the small "compass" of the instrument, the tunes appear unmeaning and monotonous to civilized ears.

When a Korah dies and leaves no children behind him it is the custom for his brother to take whatever property he may have left, while the widow is entitled only to that share of it which has been gained by her own labour and management. A case is mentioned

his companions to come and see. The astonishment now became general; a crowd gathered round, and their various modes of expressing surprise, were highly entertaining. None having ever imagined the possibility that objects could be so imitated by art as to exhibit the colour and appearance of life, they seemed to believe that it had been done by magic; while others supposing it to be the fish itself, fastened upon the paper, inquired where was the wound where it had been struck. Nothing could be more amusing than the curious looks of incredulity and amazement exhibited in their countenances, when they beheld the back of the drawing, and felt the thinness of what they had thought to be a solid fish. There was but one way in which the mystery could be cleared up to them: and but one mode of explanation which could be rendered at all comprehensive to their simple minds: I showed them the colours and pencils; and in their presence laid some of the same tint on a piece of paper. After this they all retired, satisfied and greatly pleased; and continued for a long while talking with each other on the wonder they had just seen; and possibly in such a manner, the acquisition of ideas perfectly new, might excite in them, for the time at least, an increased activity in the faculty of consideration and reflection."

by Burchell in which a Bushwoman, wife of a Korana, had by collecting a quantity of certain roots or leaves, used for chewing as a substitute for tobacco, acquired about a dozen sheep; which on the death of her husband were unjustly taken possession of by his brother. The woman, remonstrating in vain, and unable to obtain justice, collected together her Bushman friends; who, exasperated at the unfair treatment she had received, were resolved to seek justice with the aid of the bow and the hassagay. The Korah took exactly the same steps to defend himself, and to retain what he had unlawfully seized. "For among them, as among civilized and polished nations," says Mr. Burchell, "he who is in the wrong will always find some false argument to prove that he is in the right." The plan by which this "trial by battle" is generally decided, consists in plundering each other of their cattle, and sometimes with a more sanguinary intention, in lying in ambush for their adversaries, whom they seldom fail to shoot if they come within reach; but being well aware of each other's mode of warfare, their cunning and caution generally save them. When one party has proved itself to be the strongest the affair is settled, and they continue to live as before without molesting each other.

VANITY OF INTELLECT.

MAN'S intellect has indeed great power over all outward things. This we are not disposed to question. In these days more especially we all take far too much pride in it, and make presumptuous boast of it, nay, are apt to fall down and worship it, as the one great miracle worker, the true mover of mountains. But powerful as it may be, omnipotent as we may deem it to be, over the world around us, over the outward fields of nature, there is one region where our hearts and consciences tell us, sometimes in half-muttered whispers, sometimes in cries of anguish and agony, that it is almost powerless: and that region is the dim, visionary, passion-haunted one within our own breasts. We all know but too well,—every one whose life has not flowed away in listless inanity,—every one who has ever struggled against the evil within him, must have felt but too deeply, that our intellectual convictions, clear and strong as they may have been, have never of themselves been able to shake the foundations of a single sin, to subdue a single vice, to root out a single evil habit. Ever since that severing of the heart from the intellect, which took place when man gave himself up to the lust of godless knowledge, the Passions have made mock at the Understanding, whenever it has attempted to control them, and have only flattered and pampered it, when it was content to wear their livery, and to drudge in their service; while the Will has lifted up its head against the Understanding in haughty defiance and scorn. Moreover this lesson, which we learn from our own grievous experience, is confirmed by all the evidence of history; where, in example after example, we see, how vain and impotent the enlightening of the understanding has been to elevate and purify man's moral being; and how, unless that enlightenment has been working together with other healthier powers, and been kept in check by them, its operation on the character of nations has rather been to weaken and dissipate their energies, to crumble the primitive rock into sand.—HARE.

THE Christian religion, though pensive and serious, is not sad. It produces tranquillity, confidence, and joy. It is indeed only a departure from just and true views of religion that is followed by a vague sadness, gloom, and despondency.

PLYMOUTH AND DEVONPORT. III.

WE proceed with our description of the chief objects of interest at Plymouth and Devonport.

The citadel of Plymouth, which, next to Drake's Island, is the most important of the defences of the place, is situated at the eastern extremity of the Hoe, at the point where Sutton Pool branches out of the Catwater. It was built on the site of an old fort, by command of Charles the Second, about the year 1670. It is built principally of limestone and granite, and consists of three regular and two irregular bastions, the curtains of the regular bastions being strengthened by two ravelins and horn-works. The north, west, and east sides are bounded by a deep ditch, counter-scarp, and covered way, palisaded: the south side, which faces the sea, is defended by a lower fort, built upon the rocks on the sea-shore: this fort and the upper parapets are surmounted by cannon. Two gateways, with drawbridges, form the entrance from the town: the second gateway, which opens immediately into the citadel, displays a sculpture of the royal arms, and other devices. In the interior is a spacious esplanade, around which are built the officers' houses, the chapel, the magazine, the hospital, and the barracks. In the centre is a bronze statue of George the Second, in the costume of a Roman warrior, on a pedestal bearing a Latin inscription. The ramparts are nearly three quarters of a mile in circumference, and constitute a very favourite promenade. On the opposite side of the entrance to Sutton Pool is a series of dilapidated fortifications, called Queen Anne's battery: this battery was once serviceable as a defence of the harbour, though it is no longer used for that purpose.

The Custom-house is an elegant building, standing on the Parade, or Coal-quay. The front is built of granite, with a colonnade of five arches, supported by rusticated piers of the same material. On the ground-floor are the offices of the principal surveyor, tide-surveyor, landing-waiter, searcher, &c. A granite staircase leads to the long-room, a spacious apartment for the dispatch of public business, adjoining to which are the comptroller's and collector's offices. The whole building presents a handsome appearance.

There is a government establishment at Bovisand, on the eastern bank of Plymouth Sound, for supplying ships with their cargo of water. A noble reservoir, capable of containing nearly twelve thousand tons of water, is constructed in a narrow valley, into which flow several fine streams collected from the neighbouring hills. The water is conducted in iron pipes from the reservoir to a pier built at Staddon Point, where every facility is afforded for the approach and shelter of boats in stormy weather. The object of this reservoir is to afford to ships lying in the Sound a more speedy supply of water than they could otherwise obtain.

The entrance to the Catwater is bounded on one side by the citadel, of which we have already spoken, and on the other by a long, narrow peninsula, called Mount Batten. On the most elevated point of this peninsula is an ancient circular fort, built during the reign of King Charles the First, to aid in the defence of Plymouth Sound and the Catwater. It is in tolerably good preservation, and has of late years been appropriated by the harbour-master to the purpose of a look-out house. Not far from this spot is a small town called Oreston, whence the immense supply of stone was obtained for the construction of the Breakwater. Large beds of limestone rock line the Catwater, and these have been quarried to a great extent. The rock will receive a very fine polish, and being beautifully veined, is frequently used for chim-

ney-pieces, tables, vases, and other ornamental purposes. While the quarrying was proceeding, in the year 1812, a nodule of clay was discovered at a depth of about sixty feet from the summit of the rock, and twenty-five from the margin of the sea. This nodule was about twenty-five feet long, and twelve feet square; and on opening it there were found within several bones of the rhinoceros, in a more perfect state, and containing less animal matter than usual in bones dug out of rocks. The proprietors of shipping, which anchored in the Catwater, were at one time apprehensive that by continuing to quarry at Oreston, the Catwater would be deprived of a natural barrier which the limestone hill afforded, from the gales frequently blowing from the south; and petitions were presented to the Admiralty, praying them to cease quarrying at Oreston. We believe that when the Breakwater was completed, the necessity for working these quarries was at an end.

The solitary rock at the eastern margin of the entrance to the Sound, called the Mewstone, is not a fortification: indeed it is merely a rocky abode for rabbits and gulls.

We must now describe the Hamoaze rather more at length than we have yet done. The reader will bear in mind that it stands north-westward of Plymouth Sound; the entrance to it being by Cremil or Crimble Passage: this passage is bounded on the one side by Mount Edgecumbe, and on the other by a long narrow tongue of land called Devil's Point. Having entered this narrow passage, we find ourselves in the Hamoaze, one of the noblest harbours in Europe, perhaps in the world. This is, in fact, a part of the river Tamar, and extends about four miles, from Mount Edgecumbe to Saltash. The deepest part of this harbour is at high water about twenty fathoms, and at low water about fifteen fathoms in depth. This large sheet of water is a receptacle for those ships of war which are not required for active service, and which are laid up in ordinary, moored to strong chains which stretch across the harbour. These vessels are stripped of their yards, top-masts, and rigging; the hulls are painted yellow; and wooden roofs are erected over them to protect them from the weather. All these vessels are under the superintendence of the Commissioner of the Dockyard. There is a first-rate ship, called the flag-ship, in the harbour: and any orders or communications from the Admiralty regarding the ships in the harbour, are made first to the commissioner, from him to the captain of the flag-ship, and from him to the captains or officers of the other vessels. There is always a naval commander-in-chief, called a port-admiral, to superintend the whole, but he usually resides on shore, in a government-house. From its sheltered situation, there is no harbour in the kingdom more secure than the Hamoaze; and the number of large ships always lying there forms a striking sight.

We glide

Through lines of stately ships; and as we pass,
The tale goes quickly round of glories old,
Of battles won on the great sea, of chiefs
Whose daring flags triumphantly were borne
By this or that famed vessel. Noiseless now
Is each forsaken structure, save when sounds
The listless keeper's foot; nought else invades
The deep impressive silence of those decks
Where lately trod a thousand gallant men!

CARRINGTON.

We must now briefly notice the chief objects in Devonport of a private or commercial nature. It is a well-built town, about twice as long, from north to south, as the width, from east to west. The streets are well paved with variegated marble, and well lighted

with gas. There are three entrances to the town on the land side, one from Stoke, one from Stonehouse, and one from Morice Town.

When the town had obtained permission from the king to appropriate the name of *Devonport*, a column was erected to celebrate the event. This column was erected by subscription, at an expense of about three thousand pounds. It stands on a solid rock, twenty-two feet above the level of the pavement. The rock is ascended by a handsome flight of steps, enclosed by parapets of wrought marble, and communicating with an arched gateway opening upon a terrace which surrounds the column. On the rock is a plinth nineteen feet high: above this is another, nine feet high, with panels for inscriptions: on the upper plinth rests the shaft of the column, fluted, and of the Doric order: this is surmounted by a balcony, and a pedestal to support a figure of George the Fourth. A spiral staircase winds round the interior of the column, and leads to the gallery, from whence a splendid view is obtained of the hills, vales, and wooded scenery, stretching from Hengeston Down on the north to the ocean on the south, and from Dartmoor on the east to the Cornish hills on the west.

Near the column is the town-hall, a building designed from the Parthenon at Athens, and erected about twenty years ago. There is a portico in front, with four Doric columns, twenty-seven feet and a half in height, and five and a half in diameter. From the portico a flight of steps leads to the hall, a noble apartment, seventy-five feet long, forty wide, and thirty-one high. It is provided with benches, which can be removed as occasion requires; so that the hall can be appropriated to any public meeting. There are smaller apartments for official and parochial business; and also cells in the lower part of the building for prisoners.

Almost contiguous to the town-hall is a building of Egyptian architecture, intended originally for a mathematical school, but now used as a public library. It is said that Denon, who is celebrated for his intimate acquaintance with Egyptian architecture, said that he considered this the best attempt to appropriate Egyptian architecture to domestic purposes that had ever come under his notice. The stock of books is not large, but they are of a sterling and valuable character. The building cost about fifteen hundred pounds.

The three erections of which we have spoken are situated almost close together, on an ascent forming the extremity of a street fronting the principal entrance to the town from Plymouth, and collectively form an attractive and imposing collection of buildings. But these are not all. Between the column and the library is a chapel, of which Mr. Rowe thus speaks:—

It is designed by Mr. Foulston, after the Hindoo style, with the ornaments and accompaniments appropriate to that fantastic manner, but of massive and bold proportions. These are so judiciously arranged, that the whole front presents a highly effective and pleasing appearance; and the building, though placed in juxtaposition with the fine portico of the town-hall, maintains its rank, and seems to suffer nothing from a contrast which would be destructive to many buildings, in which bold and picturesque effect had been less the objects of the architect's attention.

There are several places of public worship in Devonport, but they do not call for particular description here. The town is no way deficient in those charitable and benevolent institutions which form so striking a feature in many of our English cities and towns. The Devonport and Stonehouse public dispensary is situated in Chapel Street. There are likewise public schools for poor boys and girls, a Female Benevolent

Society, the Dorcas Society, &c. Of buildings devoted to other purposes, there are a Savings' Bank, a Scientific Institution, a Classical and Mathematical Public School, &c. The market at Devonport is abundantly supplied with the necessaries and luxuries of life, the produce of the surrounding country. Fish is always to be had in great plenty, and at low prices, and the market is considered to be one of the best in the kingdom, both for the excellence of the supply, and the lowness of the prices.

The peculiar connexion existing between the town of Devonport and the government has given rise to a mode of local government differing from that existing in most towns. The town is under the jurisdiction of commissioners, among whom are—the lord of the manor, who holds courts leet and baron at Michaelmas—the stewards of the manor, the rector of the parish, the commissioner of her majesty's dockyard, the naval commander-in-chief, the mayor, aldermen, and recorder of the boroughs of Plymouth and Saltash—the manorial lords of East Stonehouse, and of East and West Anthony—and the stewards of these last named manors. These commissioners have the superintendence of all the affairs of the poor, the lighting, watching, and cleansing of the town, and the granting of licenses to porters, watchmen, &c.

Between Devonport and Plymouth is an open spot, called Mount Wise, which has been termed the "Champ-de-Mars" of the place. It is an elevated fortified spot, with a parade, consisting of a level expanse of gravel, skirted by patches of green sward. Government-house, and the residence of the port-admiral, are built on this hill, and whenever a review takes place this hill is the chief scene of it.

The principal point of defence for all the valuable national property centred in Devonport and Plymouth,

is a little island, situated in the middle of Plymouth Sound, called Drake's Island, or sometimes St. Nicholas's Island. In the time of Henry the Eighth the only building on this island was a small chapel. In the following reign a royal letter was sent to the mayor and corporation of Plymouth, ordering them to fortify this chapel, in order to assist in repelling foreign attacks. This appears to have been acted on. During the civil war, the island was generally in the hands of the parliamentary party, and had many additions made to its fortifications. Since then the defences have been greatly strengthened and increased. The island is about three furlongs in length, and is connected with the south-western shore by a ridge of rocks, which are uncovered at low water, and constitute what is called the *bridge*. The depth of water, even at the highest tides, is not sufficient to admit any vessel except of very small burden; so that larger vessels are obliged to make a circuit of two additional miles, in order to go round the other side of the island. Among other arrangements for defence, the island contains furnaces for heating balls red-hot.

Immediately opposite Drake's Island is the *Hoe*, a fine open spot, from whence an extensive view may be obtained. It occupies the whole line of Plymouth Sound, facing the south, and is an open eminence devoid of trees or shrubs, but covered with a grassy sward, in the centre of which is a wide gravelled path, forming a favourite promenade for the inhabitants of the two towns. Its height being equal to that of any ground in the immediate neighbourhood, it commands an extensive view over Plymouth, Devonport, Stonehouse, and Stoke.

One more article, which will complete the subject, will enable us to describe the principal features of Plymouth as a trading and corporate town.



TOWN HALL AND LIBRARY, DEVONPORT.

NUTS AND NUTTING. I.

EVEN now, methinks, I see the bushy dell,
The tangled brake, green lane, or sunny glade,
Where on a "sunshine holiday" I strayed,
Plucking the ripening nuts with eager glee,
Which from the hazel boughs hung temptingly.

TWAINLEY.

MANY of our readers probably look back with pleasure on the expeditions of their early youth, when, with friends that time and change may now have severed from them, they set out to the woods for a day's "nutting." Duly prepared for an encounter with briars and brambles, bearing on the shoulder the long nutting crook and ample wallet, they may have passed many a happy hour in exploring woods and intricate paths, and making their way through all the difficulties presented by thorny brakes and beds of matted fern, until they reached some untrodden nook, surrounded with hazel bushes, where they were repaid for all their toil by finding a rich harvest of nuts. The excitement attending these excursions, the search, sometimes a long protracted one, ere a favourable spot is discovered, the cool shades that are explored, the perfect liberty that is enjoyed by all the party, the separations in quest of fruitful trees, the unexpected meetings when each thought he had chosen a distinct path, the rural meal enjoyed beneath some aged oak, where moss and harebells form the carpeting on which the weary party reposes,—all these things make a day spent in nutting one of the pleasantest and merriest days of the year to young people, and one of the most agreeable to look back on when youth has passed away.

As the period of the year has nearly arrived when these pleasures may be and will be enjoyed by numbers of our young friends, we propose to offer them some account of the trees and fruit they so much admire, with the improved varieties obtained by cultivation, and several interesting particulars respecting the history of these trees, and of the insects by which they are infested.

The botanical name of the common hazel-nut is *Corylus Avellana*. The word *corylus* is from the Greek, and signifies a bonnet or helmet: the Roman name of *Avellana* was added on account of the abundant growth of the hazel in the neighbourhood of *Avellino*, a city of Southern Italy, where, in good years, the profit resulting to the inhabitants from these trees was said to be 60,000 ducats. We have still to inquire the derivation of the common name, *hazel*. This appears to come from *hasil*, the Saxon term for a head-dress, so that the English, as well as the Greek term, bears allusion to the peculiar growth of the green calyx of the nut, which shields and envelopes the fruit in the same way that a helmet or bonnet protects the head.

The hazel is a native of all the cooler parts of Europe, Northern Asia, and North America, and from it are derived all the numerous varieties of nuts and filberts now in cultivation. That it is indigenous to our island there can be little doubt: it seems to have been especially prevalent in the northern parts of the kingdom, for Sir William Temple says, "The north-west part was called *CAL-DUN*, signifying hills of hazel, with which it was covered, from which the Romans, forming an easy and pleasant sound from what was harsh to their classical ear, gave it the name of *CALEDONIA*." Hazel-wood and nuts are frequently found in the peat-bogs of that country, and some of the latter have even vegetated, notwithstanding the length of time which they have probably remained in the bogs. In almost every part of Eng-

land we meet with hedges or coppices of hazel, or find it thickening the approaches to woods.

The soil which produces the most plentiful growth of these trees is that which is somewhat mossy, and retentive of moisture; but they are found likewise in high and mountainous situations, and on a sandy or even rocky soil. Evelyn speaks of their prospering where quarries of freestone lie underneath, and cites three examples, *i.e.*, Hazelmere, in Surry; Hazlebury, in Wiltshire, and Hazelingfield, in Cambridgeshire. If suffered to attain their full growth in a favourable situation, hazels will sometimes shoot out poles to the length of twenty feet; but they are usually cut down before this length has been attained, and applied to the various purposes which we shall presently mention.

The hazel, from its shrubby and inferior growth scarcely deserves to rank as a forest tree: we find it, however, universally described as such, and, indeed, the agreeableness of its fruit, and the usefulness of its wood go far to compensate for its dwarfish appearance. It is also a very early and pleasing herald of the spring's approach; the yellowish-green catkins presenting perhaps the *earliest* symptom of vegetable expansion in the month of January, when they generally begin to unfold. The fruit-bearing buds do not show themselves till the latter end of February, or the beginning of March, when they burst, and disclosing the bright crimson of their shafts, look extremely beautiful. Then

Hazel-buds with crimson gems,

Green and glossy fallows,

and various other indications of the approach of the genial season delight the eyes of those who are sighing for the days of warm sunshine, gentle airs, and sweet flowers.

The hazel is known by its shrubby habit, by its broad leafy husks, much lacerated and spreading at the point, by its roundish heart-shaped leaves, and rough light-coloured bark. Its wood is of close and even grain, and the roots beautifully veined. Of the agreeable flavour of the fruit we have hardly need to speak. The nuts abound with a mild oil, which may be extracted by expression. On account of the presence of this oil nuts are often found injurious to weak stomachs, particularly the common hazel-nut, which contains a much larger proportion of it than the filbert. They are likewise considered to be difficult of digestion, and therefore should be eaten sparingly.

The uses of the hazel are many: the roots afford beautiful wood for inlaying; the suckers and branches form walking-sticks, fishing-rods, stakes, hurdles, hoops, panniers, and baskets. Excellent charcoal is obtained from the wood, and artists are thus supplied with crayons, which are preferred to all others, for the freedom of the strokes produced, and the ease with which they can be erased. Chips of hazel-wood are said to purify muddy wine, in the space of twenty-four hours. The nuts are so agreeable to most palates that immense quantities are consumed every year: nay so great is the demand for this fruit that the produce of our own woods is insufficient to meet it, and more than a hundred thousand bushels of foreign nuts are annually imported. Nuts form the favourite food of the squirrel, who lays up a hoard every year for winter use, and carefully selects the best he can find for that purpose. The oil obtained from nuts is sometimes used by painters for mixing their colours.

Before we proceed to notice the superstitious customs connected with the hazel, we must mention two or three foreign species, as distinguished by botanists.

Corylus rostrata, or the horned hazel-nut, is a species inhabiting the mountains of the Carolinas. Even when cultivated, it seldom exceeds four feet in height, and is otherwise known from the common hazel by the comparative smoothness of the bark, the different shape of the leaves, which are oblong instead of heart-shaped, and the globular form of the husks. *Corylus colurna*, the Constantinople nut, is a white-barked tree, twenty feet in height, with an erect trunk and spreading head. The leaves of this tree are shining, much less wrinkled than those of our hazel, heart-shaped, and slightly hairy on the under surface. The branches are destitute of glands, the husks are bell-shaped, and the nuts roundish and very hard. It seldom produces nuts in this climate. There are two other species of hazel, found in the Himalaya mountains, not very different from those already mentioned: one is named *Corylus lucera*, the other *Corylus ferox*.

Among the many charms or superstitious customs connected with the vigil of All Saints' Day, the burning of nuts is one, and Allhallows Eve has therefore acquired in some places the name of *nut-crack night*. These practices are more common perhaps in Scotland than among ourselves; but even in remote parts of England we find many vestiges of those ancient customs, the original forms of which have been presented to us by Brand, and other writers. The vain wish to penetrate the secrets of futurity, and to discover how much of good or ill is likely to be blended in the lot, is the natural feeling of every uninstructed mind, and in proportion to the ignorance which prevails in any particular country or district is the importance attached to customs such as we are alluding to. The burning of nuts on Allhallows' Eve is a very favourite charm, and according to the manner in which they burn, the happiness or misery of many an affianced pair is foretold. If the nuts, when they are placed on the fire, burn quietly side by side with a steady flame, the persons represented by them are to be faithful to each other, and lead a happy life; if a nut cracks, or starts from the fire, the youth or damsel whose name it bears is to prove untrue, or the marriage to prove unfortunate. This old custom has been noticed in the following lines:—

ON NUT-BURNING, ALLHALLOWS' EVE.

These glowing nuts are emblems true
Of what in human life we view;
The ill-matched couple fret and fume,
And thus in strife themselves consume;
Or, from each other wildly start,
And with a noise for ever part.
But see the happy happy pair
Of genuine love and truth sincere;
With mutual fondness while they burn,
Still to each other kindly turn:
And as the vital sparks decay,
Together gently sink away:
Till life's fierce ordeal being past,
Their mingled ashes rest at last. —GRAYDON.

The above is but one out of the many superstitions respecting hazel-nuts. It was formerly affirmed that the oil contained in the kernels was an antidote for poison; that by means of wands made of hazel divinations could be performed, subterraneous treasures discovered, &c., &c. On this subject we refer our readers to the ninth volume of the *Saturday Magazine*, p 36. We cannot conclude without noticing old Culpeper's warm vindication of hazel-nuts from the charge of being unwholesome. After recommending the milky juice of the kernels with mead or honey-water as a remedy for a cough, (or, if it be preferred, an electuary made of the kernels themselves,) he says—

And if this be true, as it is, then why should the vulgar so familiarly affirm that eating nuts causeth shortness of breath? than which nothing is falser. For how can that which strengthens the lungs cause shortness of breath? I confess the opinion is far older than I am: I knew tradition was friend to error before, but never that he was the father of slander: or are men's tongues so given to slandering one another that they must slander nuts too, to keep their tongues in use? If anything of the hazel-nut be stopp n.r., it is the husks and shells, and nobody is so mad to eat them except physically; and the red skin which covers the kernel you may easily pull off. And so thus have I made an apology for nuts, which cannot speak for themselves.

THE INFLUENCE OF FLOWERS.

THE interest which flowers have excited in the breast of man, from the earliest ages to the present day, has never been confined to any particular class of society, or quarter of the globe. Nature seems to have scattered them over the world, as a medicine to the mind, to give cheerfulness to the earth, and furnish agreeable sensations to its inhabitants.

The savage of the forests, in the joy of his heart, binds his brow with the native flowers of his woods, whilst their cultivation increases in every country in proportion as the blessings of civilization extend.

Of all luxurious indulgences, that of flowers is the most innocent,—they are of all embellishments the most beautiful, and of all created beings, man alone seems capable of deriving enjoyment from them, which commences with his infancy, remains the delight of his youth, increases with his years, and becomes the quiet amusement of his age. Every rank of people seem equally to enjoy flowers as a gratification to the organs of sight and smell; but to the botanist, and the close observer of nature, beauties are unfolded and wonders displayed that cannot be conceived by the careless attention of the multitude, who regard these ornaments of nature as wild or savage persons would do a watch: they are dazzled with the splendour of the case and the beauty of the appendages, but look no further, because they know not where to look. The artist, while he enjoys the external covering, looks into the interior, and as he regards the movements and learns the various uses, he is struck with admiration at the ingenuity of the mechanism. The botanist has the same delight when he looks into the blossoms of flowers; for he there beholds the wonderful works of the Almighty with amazement—there he sees movements and regulations, with which all the combined ingenuity of man cannot compare.

Flowers have ever been the favourite embellishment of the fair in all ages and countries. They have been made the happy accompaniment of bridal parties, and they have likewise been made the representatives of regard to deceased friends—thus ornamenting alike the joyous altar and the silent tomb. Flowers have also formed a principal feature in symbolical language, which is the most ancient as well as the most natural of all written languages.

The fondness for plants is natural to all men who possess the least sensibility; and however their attention may be engaged by other pursuits, it generally happens that this predilection shows itself during some period of their lives. Nature seems to have designed men for the culture of her works, and to have ordained that we should be born gardeners, since our earliest inclinations lead us to the cultivation of flowers. The infant can no sooner walk than its first employment is to plant a flower in the earth, removing it ten times in an hour to wherever the sun seems to shine more favourably. The schoolboy, in the care of his little plot of ground, lessens the anxious thoughts of the home he has left. In manhood our attention is gene-

rally demanded by more active and imperious duties; but, as age obliges us to retire from public business, the love of gardening returns to soothe our declining years. The truth of this is daily made manifest to us by the fact that those persons devote themselves to gardening, whose busy occupations in other pursuits we should have thought must have given a distaste for this quiet employment.

We shall notice some of the advantages which are derived from a fondness for this pursuit. First, it attaches men to their homes; and on this account every encouragement should be given to increase a taste for gardening, in general, in country towns and villages. It is a recreation which conduces materially to health, considerably promotes civilization, and softens the manners and tempers of men: it creates a love of the study of nature, which leads to a contemplation of the mysterious wonders that are displayed in the vegetable world around us; and these cannot be investigated without bending the mind towards a just sense of religion, and a due acknowledgement of the narrow limits of our intelligence, compared with the incomprehensible power and wisdom of God. Addison observes that "it gives us a great insight into the contrivance and wisdom of Providence, and suggests innumerable subjects for meditation. I cannot," says he, "but think the very complacency and satisfaction which a man takes in these works of nature, to be a laudable, if not a virtuous habit of mind."

In the flower-garden, the student in chemistry will find how imperfect is his art in comparison with natural chemistry, which distils from the earth, and conveys by distinct channels, in the smallest stem, all that is necessary to produce foliage flowers, and fruit, together with colour, smell, and taste; the most opposite fluids and liquids being separated only by divisions, so delicate as scarcely to be deemed as substance. The research into the wonders displayed in vegetation may be entered into without hurting the sensibility of the most tender feelings, as plants and roots may be dissected without those disagreeable sensations which follow the dissection of animals.

Amongst the delights of the garden, the pleasure of presenting flowers to our friends is not the least. Bouquets of flowers may be safely presented, to acknowledge obligations, or to show respect, where, in many instances, any other return for favours received would appear impertinent, or look like a desire to be discharged of the obligation conferred on us. They are a kind of present that may be made between equals and mutual friends to show regard, and that may also be made by the poorest peasant girl to the richest peeress of the realm without fear of offence.

To those who are confined to the metropolis, or other large cities or towns, where they are debarred from the enjoyment of a garden, a basket of flowers of the season is received as one of the most agreeable presents; and when these are known to be the produce of the parterres over which we gambolled in our childhood, or presided in our youth, the gift becomes doubly acceptable; they picture to the imagination happy scenes of our younger days, and throw present cares aside, to recall to our "mind's eye" the minutiae of the garden: each border seems to arise fresh to our ideas; each clump of pinks, each bower of woodbines, and each bank of violets, are instantly portrayed to our memory.

These are frequently accompanied by other recollections, which seem to present us with a momentary sight of some kind and benevolent friend; the good nurse of our infancy, or some favourite domestic of our youth: our fancy pictures them between the

borders of their little plots. The well-known lilac-tree, and the old cabbage rose-bush, start up in the picture; whilst the quince-tree, or the wide spreading medlar, presents itself to the memory, as half hiding the well repaired sty, which we ever wish to regard as forming the pride of the industrious cottager.

These momentary visions bring the harmony of the poets to our recollection, and we are almost ready to exclaim,—

That hut is mine; that cottage half embowered
With modest jessamine, and that sweet spot
Of garden ground, where, ranged in neat array,
Grew countless sweets, the wall flower and the pink.
And the thick thyme-bush, even that is mine:
And the old mulberry that shades the court
Has been my joy from very childhood up!

KIRKE WHITE.

On this subject we may justly use the lines of Miss Mitford, who says:—

'Twere hard to sing thy varying charm,
Thou cottage, mansion, village, farm,
Thou beautiful epitome
Of all that useful is and rare,
Where comfort sits with smiling air,
And laughing hospitality.

[PHILLIPS, *Flora Historica*.]

Let not seducing dreams leave us a prey to ambitious and disappointing desires at our awakening. It is in the sphere where Providence has placed us that we must search for the means or being useful; and if there are pleasures which belong only to opulence, there are others which can best be found in mediocrity. Perhaps, in giving ourselves riches, we shall realize but half the dream of virtue and contentment. "It seems to me," says Plato, "that gold and virtue were placed in the opposite scales of a balance; that we cannot throw an additional weight into one scale, without subtracting an equal amount from the other."—D.

Among the obstacles which are at war with our repose, one of the greatest, and at the same time the most frivolous, is the fatal necessity of becoming of importance to others, instead of becoming calmly sufficient to ourselves.—D.

I CAN conceive that a depraved man will commit fewer faults, in yielding to the caprices of opinion, than in abandoning himself to his own errors. There are cruel passions and shameful vices, which he reproves even in the midst of his aberrations; but in so doing he gives to falsehood the name of politeness, and to cowardice the title of prudence. His favourite inculcation is the terror of ridicule; whereas, to form true men, it is indispensable that this precept should be engraven on their hearts—*Fear nothing but remorse*.—D.

A VIRTUE which at least commends the esteem of our fellow creatures is integrity. Not only is he who practises it faithful to his engagements, since he allows no promises of his to be held slight, but his uprightness makes itself felt in all his actions, and frankness in all his conversation. The faults that he commits he is prompt to acknowledge; he confesses them without false shame, and seeks neither to exaggerate nor extenuate them. Touching the interests which are common to him and other people, he decides for simple justice; and, in so awarding, does not deem that he injures himself, his first possession being his own self-respect. Without rendering me high services, he obliges me in the lesser charities, and procures me one of the most vivid pleasures I can taste,—that of contemplating a noble character.—D.

I HAVE often observed that resignation is never so perfect as when the blessing denied begins to lose somewhat of its value in our estimation.

LONDON:

JOHN WILLIAM PARKER, WEST STRAND.

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE.

Sold by all Booksellers and News-vendors in the Kingdom.

11VX 207